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J.N. Hostetter

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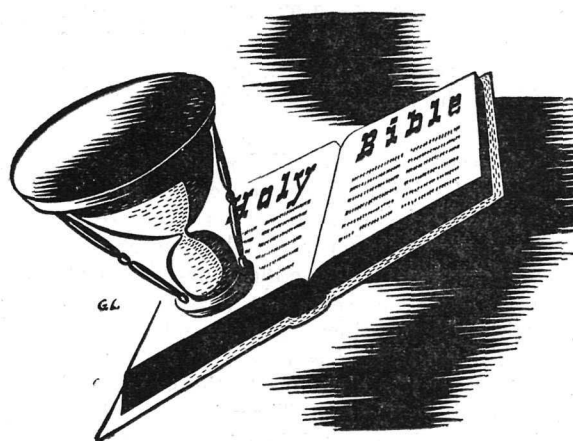
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# EVANGELICAL VISITOR

Volume LXIII

Nappanee, Indiana, October 16, 1950

Number 21



Resolution—By the help of God I will try this day to live a simple, sincere, and serene life, repelling every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.

—Bishop Vincent.

# Instant Work

Edwin Raymond Anderson

WE ARE convinced that the hour is late, and that everything points to the soon coming of our blessed Lord and Saviour. But that, at best, is but "half-way" conviction if we shall choose to stop there and murmur over the lateness of the hour. For that selfsame arrow that points to the coming of the Lord, also points directly to our own hearts and requires the holy energy and activity upon our part in being "up and about" in the business of that Lord Who is soon coming. We are to move; and it is tragic that we have many who appear more willing to moan than to move. There is much wringing of hands, but little witnessing of heart. There is much complaining about the "Saturday night" condition of the world, but little of honest setting forth to strike holy light amidst the surrounding gloom. It might be well to remember that old Chinese proverb—"Don't curse the darkness; light a candle instead!"

Our convictions are crystalized when they become translated into compulsions. Our words are given wings when they are spun forth on the passage of whole-hearted witness. If the Lord is coming, we go forth to meet Him. And the best way of going forth to Him, is to go forth to others and seek to bring them to Him, and make grand company for His coming. The hour is late—but not so late that we can afford to become spiritually lazy. Things are dark—but let that not become the pass-key for dreaming. The surrounding gloom is meant to gird us for the sounding of a word for the grace of our glorious Lord.

## How Do You Do It?

One of the greatest gospel singers of a generation past was Charles M. Alexander, who accompanied Reuben A. Torrey on many evangelistic tours. Once a man came up to Mr. Alexander and said: "I believe in trying to win men to Christ, but I don't like your method."

"I don't like it very well either," Mr. Alexander replied. "Tell me, how do you do it?"

The man hesitated, his face got red, and he stammered: "Well—I'm not so sure that I do it at all."

"In that case," Charles Alexander said, "I like my way better than yours."

How do you do it? Our Lord left earth to go, to the Father's right hand with these words: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." That is His command. How are you fulfilling it?—*Christian Digest*.

And that brings to the text in mind. It is that familiar word of the aged Paul to his young son in the faith, Timothy; but not a word far too familiar that we need not pause and ponder. "Be instant in season, out of season" (II Tim. 4:2). For a last word of one worker to another, it is singularly free of personal moaning, but rather full of personal moving; the passing of the torch from one hand to another. Paul is not throwing up his hands; rather is he thrusting them out to lay firm clasp upon the young Timothy and in that clasp to sound the word, "carry on! carry on!" Paul was going and Timothy was remaining. But above and beyond the both of them, there was the reality of — "Jesus Christ the same yesterday, today and forever."

There is no "season" for preaching the Gospel! For there is no season for the pressure of sin. As long as men are in peril, we need to preach. As long as men are lost, we are to love them unto the Lord. It is full-time work that desperately requires the full-time devotion and determination and "doggedness" of the whole heart and life given up to the sweep and sway of the Saviour. There is no "middle-land" in the great labouring, and tragic indeed the state of soul that can imagine a rest in the midst of all the riot and ruin. "In season—out of season"; "open season" if you will! For can we possibly conceive of our blessed Lord, in the days of His flesh, operating the Great Mission upon a part-time basis? Can we imagine the apostle Paul "punching a spiritual time-clock" in the work?—which, by the way, is an impossible device which many alas! have contrived to set up, as if the secular and the spiritual, can be so neatly parcellled and partitioned and piece-mealed! We need a crying after the souls of men; which must first require the breaking up of the personal deeps—a long look at Calvary and a deep, deep searching work of the Holy Spirit.

And so, that word to Timothy; "be instant in season, out of season." It is tragic how many have missed it. They have imagined it to read, "be interested in season . . ." They have the doctrinal interest in these things, and shake the head in vigorous assent to pleas for Gospel work. But their outward interest is the cruelest form of inner disinterest, for, while they shake the head, they do not nod the heart. They have the facts, but they have never caught fire; they are alas! only left "on file" and the latter end is always worse than the first. There is so deadly a wrong

about the frozen manner in which they are right!

We have, in our midst, those who read it as, "be important in season . . ." It should not be so, for the Lord Jesus is the only "important" One in this whole business. But we have them, and they are great for plannings and programmes, for the brandishing of banners, for the stringing of slogans, and such like. But for all of that, souls are still sunk in the slime of sin, and after the confusion and the running-about has died away, there is still the blackness of darkness. Ah no; for such "importance" is the most petty display of religious self which must have its way, and it is a way far, far removed from the simple, searching way of the Cross.

We must spell it as the Spirit spells it in the Word; "be *instant* in season . . ." And it is the searching spelling which brings us personally to face that Man of Calvary. For, we are either instant or we are not. And if we are not, then nothing else matters in the face of the ruin of this world and the soon coming of the Lord Jesus Christ.—*Waterbury, Conn.*

## Evangelical Visitor

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# Editorial

## "THE FIELDS — WHITE UNTO HARVEST"

S. F. Wolgemuth

IT SEEMS TO me I have never before realized the full meaning of that cry of pathos from the lips of the Lord. The yearning of His great heart of love is only fully realized when one stands and sees the teeming millions who have never heard. Surely they are as "sheep without a shepherd."

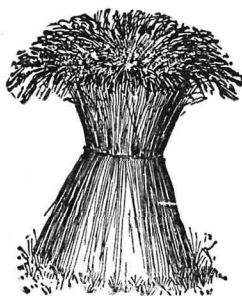
It is rice harvest in Japan. Whole families are out in the mud covered rice fields so careful that not one stalk is left ungathered. All along the roads and through out the fields, one can see the great drying racks as the grain is being prepared for the threshing floor. Then, here and there the poor improvised little rigs that thresh the grain. How hard and faithfully they work to gather the grain before the storm. I watch with interest.

As I watch, my heart again and again is drawn to the words of the Lord. "The fields, white unto harvest, but the laborers are few." How true the words of Jesus. I came here to Gifu yesterday, a city of 160,000 persons. There are three Protestant missionaries here and one Catholic. In all there are about 400 Christians. At least 90% of the people here have never heard. I say to myself, isn't there something that can be done? The people are so ready to hear, but there is no one to tell them. Any place you stop the truck with the P. A. system, a crowd gathers quickly. They stand for long periods of time to hear the message that is absolutely new to them. One's heart is stirred within as you speak to them, hungry and longing to be fed.

Last night we had a service in front of the R. R. station. A large crowd gathered and most of them stayed for one-hour-and-a-half to hear the message. At the close of the message when the invitation was given a large group from all over the crowd raised their hands, saying by that they wanted to accept Christ as their Saviour. We asked them to come forward and bow in front of our platform on the Jeep. What a sight as that group knelt on the gravel street and confessed their sin, receiving Christ as their Saviour. They don't understand it all, but each of their names is taken and personal contacts are made in their homes. Only there aren't enough people to do the task as it ought to be done.

The simple message, blessed by the Holy Spirit, is all they want. In any of these cities, at almost any location, one can expect that ten out of every one hundred and

more will accept Christ, even the first time they have ever heard. This is supposed to be a strong communist territory, and our percentage here is even greater than that. My heart burns within me. Will Jesus be able to say I have done my best, when such a challenge is before me today? It's the field, *white* unto harvest.



We had a service in front of the largest rail station in Tokyo last Tuesday night. A crowd of approximately a thousand people gathered as the word was declared. The Spirit of God was mightily manifested. Among the group of seekers was a fine looking girl. After the altar service there on the street, she told one of the personal workers that she was on her way to work. She was attracted by the service, and stayed, missing her work. There was such a warm smile on her face as she said, "I'm so glad I stayed for I found Jesus tonight." I couldn't understand her language as far as her speaking was concerned, but I could recognize the language of her soul. Thank the Lord!

As I see the harvest field, the words of the great Apostle strike me with renewed impact. "What things were gain to me, those I counted loss for Christ. Yet doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." How fortunate we are that we have heard, but how responsible it makes us that we catch the vision of true values and give our *best* for the gathering of the 'whitened harvest.'—*Gifu, Japan.*

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The world is in a mood for a new consecration to God.

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If you want to be miserable, think much about yourself; about what you like, what you want; what respect people ought to pay to you, and what people think of you.  
—*Kingsley.*

## A Hot or Cold War Against Satanic Forces

Paul F. Elliott, President  
of National Holiness Association

IT WAS ON the midnight of the Dark Ages that the Reformation convulsed Europe and changed the history of the world. The generation which saw Wesley and Whitefield has been described thus: "Death in the churches, rottenness in public morals, infidelity coming in like a flood." Before the revivals of 1859 and 1860, the countries which were most affected by these great revivals lay under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness. Today the church faces similar conditions. Everywhere we look people's affections are set on things of earth and seemingly have let slip all thoughts of God and eternity. Of all the periods of world history, never has there been a greater open door, a greater opportunity, and a greater need for a mighty sweeping revival than at this hour. *This is our day.* We are responsible for this day, yet for the most part the church remains inert, lifeless, passionless, tearless and prayerless. Can't it be that though we have the gift of prophecy and understanding of all mysteries, and all knowledge, and though we have all faith and have not love, we are becoming nothing? Can it be that though we speak with the tongues of men and of angels and have not love we are becoming as a sounding brass and a tinkling symbol?

Today's crises call for dynamic action by every true Christian. Only Divine intervention can prevent coming chaos and disaster. The spirit of the anti-christ is at work, the powers of darkness are working overtime to defeat the powers of righteousness and destroy our heritage of liberty and freedom of worship. Unless God's people quickly prevail with Him for a sweeping revival of righteousness, we are on the threshold of catastrophe. Added to the terrors of atomic warfare and the moral collapse of America are the dangerous and political economic trends which portend the end of Christian civilization as we have known it. Titanic evil forces are working almost unhindered to destroy all faith in God from the face of the whole earth. Truly these are perilous times. We must arouse our forces and launch an all out effort, a marching crusade that will drive the enemy from our ranks and move forward to take new territory for God. A mere defensive will not win a war. We must first overcome in our ranks a morbid drowsiness and a deadening indifference that is apparent everywhere. Too many are sleeping on the feather bed of ease and rocking in the rocking chair of complacency. They must be aroused. The church

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# Care And Feeding Of Young Converts

Robert A. Cook

President, Youth for Christ International

*In these days of mass evangelism, when interest in revival is nationwide, comes this helpful note on establishing young Christians in their faith.*

WE ARE IN A PERIOD OF REVIVAL, when God is pleased to give a great harvest of souls. Thoughtful folk everywhere are concerned about conserving the results of revival, instead of allowing them to be dissipated. Here are some thoughts that may be helpful. First a word of warning.

## *Be Sure People Are Thoroughly Saved*

Careless work at the inquiry room or altar of prayer can ruin the best follow-up campaign in the world. You must have a group of soul specialists, filled with the Holy Spirit, to work in the after meeting if your follow-up is to be at all effective. Follow-up starts the minute your prospective convert starts for the prayer room.

Negatively, screen out would-be helpers who are:

- (1) Hobbyists . . . one-doctrine people.
- (2) People who are either ignorant of proper scriptures or just ignorant, period.
- (3) People with body odor and/or bad breath. Spirituality seems to wilt when some one is blowing yesterday's onions down your nose.
- (4) Good saints who want to serve the Lord but who have never taken the trouble to learn *how* to deal with souls and open the Word to troubled hearts.
- (5) Arguers, belligerent persuaders. You can easily lose a soul while winning an argument.
- (6) Demonstrative people who paw and lean on the seeker. There is room for genuine display of Christian, Calvary love; but physical contact and well-meant comfort before, during, or just after prayer serves only to distract and to diminish the effect of Holy Spirit conviction. The convicted sinner should never be comforted—not by you. Let the Holy Spirit comfort him after he has hit bottom on repentance.
- (7) Easy formula people. "Do you believe? Then you're saved, man! Let's rejoice!" Nonsense. The devils also believe and tremble. Let the Holy Spirit tell your prospective Christian whether or not the work is done. Why? Because only God knows the recesses of the human heart, and only He can tell when there has been a full surrender to Christ. "The Spirit beareth witness with our spirit . . ."
- (8) Chronic weepers. Except in special cases of heartbreak, you are more help if you are composed and calm in Christ.

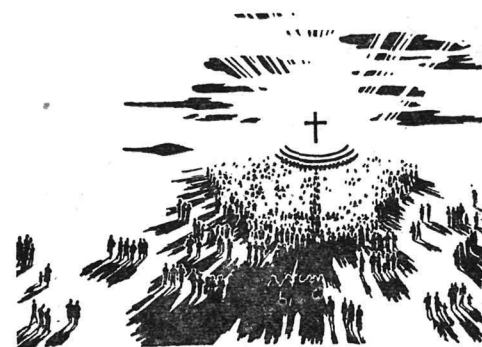
Positively, insist on:

- (1) People who know the Word thoroughly. It is all right for the young Christian to learn his first verse and witness to others on the basis of it—but you do not build a successful inquiry room that way. Get folk who know the Word.
- (2) High class people. You wouldn't go to a shabby doctor. Neither do people like to trust their souls to below-average personnel.
- (3) Spirit-filled, praying people, who think so much of their job that they are willing to put it *before everything* else.
- (4) Trained workers. Your convert will last longer if he has been dealt with *the first time* by some one who knows the answers.

## *Be Sure Converts "Know the Score"*

Never let the convert out of the inquiry room until you have:

- (1) Seen him thoroughly satisfied in a Bible-based faith in Christ, with a personal consciousness of sins forgiven and a new life begun. The dark tomorrows that lie ahead of him will be weathered successfully if he has that solid "I did the right thing" feeling, based upon sensible conclusions from the Word of God. "Faith cometh by . . . the Word of God."
- (2) Started him upon a life-long acquaintance with, and feeding upon, the Word of God. Mortality among converts results all too often from the fact that the convert did not begin immediately to read, study, feed upon and memorize the Word. The convert should know *one verse* (for assurance) before he leaves you. And he should *know* that he is utterly dependent upon the Word after he leaves the inquiry room. He will not always feel like he does now . . . Satan will attack him . . . he needs to stand on the unshakeable ground of the Word of God. His question from now on must not be, "How do I feel?" or "What do people say?" but "what does the Bible say about it?"
- (3) Established as fact the principle of absolute surrender and faith—as a working principle of the Christian life. Col. 2:6 proves that the same faith that saved you is to work day by day. "The just shall live by faith" is more than a pious saying—it is the very stuff of which Christian living is made. Believing God from one moment to the next is the only way in



which your young convert is going to succeed. Make sure he understands and accepts this. "Christ liveth in me" is a fact for the born-againer.

## *After the Inquiry Room*

- (1) Assign the convert to people who can display a personal interest. The pastor should call immediately; the Sunday school teacher should contact the home immediately; some lay person of the convert's age group should get to be "friends" immediately.

The great danger in handling large numbers of converts is that it becomes machine-like and impersonal, a sort of spiritual equivalent of socialized medicine. "Nobody cares" is the devil's most important weapon of discouragement. You *must* care—and show it. And you must keep at it! A recent convert testified that he was won over to Christ on the thirteenth call that someone made at his home. "If they care that much, there must be something to it!" he said.

Tell the truth: Do Christians show enough real, Calvary love day by day in dealing with souls? And *if* we do at the time of dealing with the soul, is the individual not quickly forgotten and allowed to flounder alone?

- (2) Provide a program of instruction. This program may vary greatly depending upon the local conditions. Many places hold converts' classes immediately after the revival campaign, where people who made decisions may learn the fundamental truths of the Word of God, and make an intelligent start in studying the Word. Wherever this method can be followed, it pays great dividends.

Surely there can be no question about the need for careful teaching immediately after conversion. Most converts nowadays are woefully ignorant of even the simplest Bible terms. You have a pagan audience for all practical purposes, and you must begin at the beginning—definition of terms, and all the rest. It is a fallacy to expect intelligent faith without something to base it upon.

The process of getting into the Word can be greatly speeded up by a program such as the one offered by the Navigators. Scripture memorization group. Dawson Trotman has spent years perfecting a spir-

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OUR Scripture reading is from Hebrews 12:1-6. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *Looking unto Jesus* the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Notice these three words found in verse 2—"looking unto Jesus."

This chapter follows immediately after the great chapter on faith or what has been called, "the roll call of the heroes of faith." The writer of Hebrews alludes to the Olympic games. As those who participated in these races were encouraged by the great personages who watched them, so we should seek to persevere in the Christian race because of the great heroes of faith recorded in chapter 11. But above and beyond this there should be greater encouragement come to us by "looking unto Jesus" the captain of our salvation. As the judge of the games admitted the contenders and gave the prize to the winner so our Saviour admits us into the heavenly race and will give the rewards for completion of this race. He is the author and finisher of the Christian race. He is the Christian's inspiring example.

What a privilege to *look to Jesus*! How much we appreciate looking to Him for salvation! I love that old song entitled "Look and Live"—

*"I've a message from the Lord, Hallelujah!  
The message unto you I'll give;  
'Tis recorded in His Word, Hallelujah!  
It is only that you 'look and live.'"*

*I've a message full of love, Hallelujah!  
A message, O my friend, for you;  
'Tis a message from above, Hallelujah!  
Jesus said it, and I know 'tis true.*

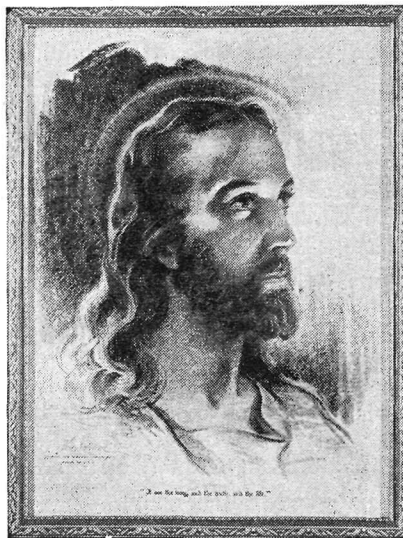
*Life is offered unto you, Hallelujah!  
Eternal life thy soul shall have,  
If you'll only look to Him, Hallelujah!  
Look to Jesus, who alone can save.*

*I will tell you how I came, Hallelujah!  
To Jesus when He made me whole:  
'Twas believing on His name, Hallelujah!  
I trusted, and He saved my soul."*

## Looking To Jesus

Avery Musser

*A talk given on the "Morning Devotions" program of Radio Station WCHA Chambersburg, Pennsylvania.*



THE CHORUS

*"'Look and live,' my brother, live,  
Look to Jesus now and live;  
'Tis recorded in His Word, Hallelujah!  
It is only that you 'look and live.'"*

Do you recall how the Lord sent fiery serpents among the children of Israel in the wilderness on one occasion when they murmured? Many of the people died because of the bites by the fiery serpents. They then confessed they had sinned and asked Moses to pray God to take away the serpents. In answer to Moses' request God told him to make a fiery serpent and set it up on a pole and whoever would look on this serpent would live. Moses made a serpent of brass and when anyone who had been bitten looked at the brazen serpent he lived.

Jesus refers to this in his teaching to Nicodemus on the necessity of regeneration in the third chapter of John's gospel. He said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This incident in the Old Testament was a type of the death that Jesus should die—the death on the cross. Jesus says elsewhere in St. John, "And I, if I be lifted up from the earth, will draw all men unto me."

What a wonderful picture, my friend! We have been bitten by sin; we are helpless and hopeless, but all we need to do is look away to Jesus and live—just "look and live." It is no wonder that songs like "The Old Rugged Cross" and "In the Cross of Christ I Glory" mean so much to Christians everywhere.

There is also a lesson here on the truth of healing for the body. The atonement made provision for physical healing as well as healing of the soul. "Looking unto Jesus" brings healing to the body as a look at the brazen serpent brought healing to the bitten Israelites.

We find then that we can look to Jesus for life—eternal life. We also look to Him for abundant life. He said, "I am come that they might have life and that they might have it more abundantly." This salvation brought by our Saviour is no small thing, dear friend. It's good to begin with and as we walk in the light of heaven it gets better and, thank God, the best is yet to come. It is by looking to Jesus that we receive abundant joy, abundant grace, abundant power, abundant supply of all our needs, and eventually an abundant entrance into heaven.

Oh, that men and women after they have come to Jesus for life would look to Him for the abundant life that brings the best, the highest, and noblest to the soul. Why should we go along life's way in leanness of soul when God has an abundance that will make the soul fat and flourishing by looking away to Jesus? In fact, it is abundant life that assures an entrance at heaven's gate.

There is an incident in the life of the apostle Peter that aptly illustrates the importance not only of getting our eyes on Jesus, but also of keeping them fastened there. I refer to the occasion and time the disciples were on the boisterous sea and Jesus came to them walking on the water. When the disciples saw him they were afraid. Christ removed their fears by saying, "Be of good cheer; it is I; be not afraid." Then impulsive Peter answered, "If it be thou, bid me come unto thee on the water." Jesus said, "Come." It went all right with Peter for awhile—that must have been a wonderful experience to walk on water—but when he saw the boisterous waves he was afraid and began to sink. Jesus as always was there to save, but said, "O thou of little faith, wherefore didst thou doubt?" It was when Peter took the eye of faith off the Master that he began

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# The Innocent Divorcee

*An Inquiry into the Question of Innocency in a Case of Divorce.*

**D**IVORCED persons seeking the services of a minister of the Gospel in legalizing a later marriage very often put up the idea that they are the innocent parties in the divorces. If the other parties to the divorces involved were questioned they very likely would say that they were the innocent parties. From this it is plain that people are not always competent to sit as judges on their own cases. It is natural to acquit one's self when on trial before one's own tribunal.

## *The Ground of the Claim of Innocency*

If a case of divorce is judged only from the last stage of the estrangement it may be possible for one of the parties to claim innocence of the sin that has caused the separation. If it can be proven that one has been guilty of violating the marriage vow and the other has not, the one not thus guilty may be said to be the innocent party in the divorce.

But is this far enough to carry the investigation? Suppose there is a Christian girl who engages herself to marry a man she knows to be a sinner. She has been warned by parents, pastor and kind friends that it will be trouble in the end. But she goes on and consummates the marriage. Can she be altogether innocent of the later developments that result in a divorce? Did she not violate the instruction of Scripture not to be unequally yoked with unbelievers? The same may be said of a Christian man that marries a girl who is not a Christian. The question of innocence or guilt goes farther back than the last act that led to the divorce.

## *Marrying Too Soon After Acquaintance*

Many marriages are consummated altogether too soon after the first acquaintance. People meet and are charmed temporarily with each other's fellowship and conclude to marry, only to find out things about each other that cause incompatibility which are later made a ground for divorce. Can people under these circumstances claim entire innocence when a divorce takes place?

## *Marrying from Wrong Motives*

Some are disposed to marry for social prestige or for an inheritance. At times parents are to blame in some cases, in desiring that a daughter or a son shall marry some one that is wealthy or high in social circles. Many times the wealthiest homes hide couples who hardly endure each other, but who keep out of the divorce courts for policy. Both men and women have confessed that they had what they called "hell on earth" because of wrong mating in the marriage relationship.

## *The Duty of the Minister*

When approached by a couple who desire his services in consummating a marriage, and the minister discovers that one or both have a living companion, what shall the minister do? He should by all means, inquire diligently into their past marriage relationships. No matter how much the candidates for marriage may try to prove that they are innocent parties to any divorce involved, the minister will be safe in kindly refusing to solemnize the marriage. To be sure they will probably find some one to marry them, but the minister can keep his hands clear of complications by refusing to have anything to do with such cases. It is a question whether or not a minister is entirely faultless who consummates a marriage between a Christian and a sinner, even if neither has been divorced. He may be a party to a divorce that takes place later.

## *Shall the Divorced Ever Marry?*

While there are cases in which the law of the land and even some church disciplines will allow remarriage of what they think are innocent parties, regardless of the grounds, or innocence, will do well to remain unmarried, at least until they hear of the death of their former companion.

## Beauty for Ashes

(Isaiah 61:3)

*In a time of deep dejection  
Jesus journeyed by,  
Saw my heart was dull and empty,  
Gently asked me "Why?"*

*Then I told Him all the story  
Of my bitter woe,  
How my hopes and joys had perished  
Many years ago.*

*And the tears were softly dropping  
As I told Him all,  
Yet He did not chide my weeping,  
Though He saw them fall.*

*But when I had told the story,  
Lovingly He came,  
Filled, Himself, the vacant chambers,  
Blessed be His name!*

*Now no more my heart is vacant,  
Nevermore can be;  
Filled with Jesus, "Jesus only,"  
For eternity!*

## *Avoiding Offences that Lead to Divorce*

There are cases in which both parties to a marriage are not Christians, but afterward one is converted and the other is not. This is an unfortunate condition, and yet it seems sometimes unavoidable; the other party refuses to yield to all entreaties. This brings unpleasantness into the home, but it is possible to adjust things so as to maintain reasonable harmony in the home. The relationship of husband and wife is not annulled by one getting converted and the other not. More often it is the wife that gets converted rather than the husband.

I think it is Dr. Walter Wilson who tells of a woman coming to him whose husband was on the verge of suing for divorce. They had managed to get along until the wife was converted, and then their interests divided. She had her church and he had his lodge. She became sad because he would not go to her church, and he was displeased because she would not go with him to the theater. The Doctor gave some wholesome advice. She should go home and make it as pleasant as possible for her husband, fulfilling every wifely duty as charmingly as possible. She planned a pleasant evening for him, and suggested that she return early from prayer meeting, and he come early from the lodge, to which he consented; and she made it so pleasant for him that he consented to go with her to church, as a result of which he was converted, and the home was saved.

Though there may not be fellowship in the spirit between a saved wife and an unsaved husband, there remain several things in which they can fellowship. She can interest herself in his business, his shop, or his farm, acquaint herself with the books he reads on subjects that pertain to his business, commend him for his morality or courage or something that she can admire. Study his tastes as to arrangement of the home and the food he likes.

One woman under these conditions said that if her husband was determined to go to hell, she would try to make a little heaven on earth for him, so that he would not lose out in both worlds. It is quite likely if she succeeded her husband would decide to go where she went.

Many divorces could be avoided by using more judgment in the selection of a companion. Many more could be avoided if the party who desires to be innocent should exercise loving kindness toward the other party and bear with him in his unpleasant actions.

By all means keep out of the divorce courts, and build homes where God can smile on at least one of the occupants. God is not in the divorce business. The devil runs the divorce mill.

—The Gospel Minister



# Heathendom

Mary G. Eshelman

THE HEATHEN village is a spot where sanitation is unknown, where disease stalks unhindered; where fear of witchcraft is never absent; where life frequently goes down to little above animal level.

Superstition rules the heathen family.

To those who have witnessed a tropical storm where noon heat forms angry clouds with everdarkening shades, while blue sheets of rain swirl over the hills making the world a lush green for a moment of blinding sheet of blending blues; to those who have heard the mighty crash of angry clouds in battle formation and been blinded by the dazzling bolt which, all too frequently sets aflame the grassy roof of native huts; to those who have heard the sudden breaking of brush by the feet of hunted, haunted animals, the whisper of leaves, the sighing of the winds, the falling of wild oranges, and the croaking of frogs, hear also the cries of unhappy wondering spirits seeking revenge and woe betide the victim of their anger. Until the Sun of Righteousness arises in full glory, to dispel all fears and superstitions and make of His own in Africa those from whom he calls for his bride this condition remains. He must light up the west with renewed glory before He can again arise in the east with the old power.

In the mire of heathen superstition and immorality many young African boys and girls are growing. The adolescent member of the heathen family growing up not as God intended, but already their young eyes have beheld, their young minds comprehended, and their bodies endured enough of life's stern realities to make them all old long before they have entered womanhood or manhood. They live with large families in small huts in a land where the most sacred things in life are not sacred.

Many tribes still retain heathen initiation rites for girls and boys on the verge of woman and manhood. There are many variations of these rites. Most of them too terrible to repeat. Great suffering and sometimes death is the result. The way I learned the gruesome story of a variation of our tribe at Matopo was when a case came to the hospital, but this is rare. They would generally rather die than repeat these heathen rites, for the wrath of the whole tribe will be down upon them.

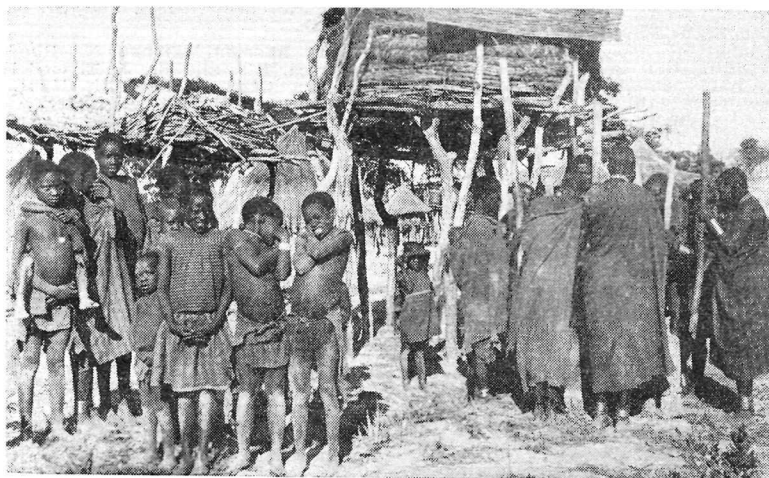
More than anywhere else African superstitions center around the mother. Almost everything bears directly upon the little life which she truly loves. She must not only bear the pain of physical birth on the mud floor of a mud hut surrounded by filth, fear, and superstition. She also bears the responsibility of rearing her children. But she has to bear, together with her own sorrow, the blame for the illness and death

of her offspring. Many of us who have lost members of our family have an inward cry had we done differently, would it have been otherwise, with friends around us to comfort us. But with the heathen it is not so. Inyambezi was such a case. Her four children grew up about her. She found joy in life because of them. Two of them became sick and under the ministrations of the witch doctor, they died. The husband hinted Inyambezi was not all that she claimed to be, or rather that she was more than she should be. When her remaining two children died, no account

was taken of the epidemic of dysentery that swept the village and often swept villages in Africa. In spite of protestations of innocence, she was judged guilty of witchcrafts. She was one to survive where hundreds have died under similar trials. Can you picture her sitting before the door of her dilapidated hut, a few twigs burning before her, her wrinkled old face devoid of expression. She is living again the dreams of the past. She is forlorn, forsaken and neglected. With her long, thin finger with uncut nails she points to the unknown land. "One, two, three, four, they are all there."

There are thousands of Inyambezies whose little twig fires furnish their *only light!*

(To be continued)



Many African boys and girls grow up in the mire of superstition and immorality.

## Something or Nothing

W. O. Winger

"WRITE, 'Something or nothing,'" answered a firm's manager to the secretary's suggestion of making another plea to a "bad pay" customer, who possibly fearing the next move would be legal procedure settled promptly as a result of receiving just those three words.

Is not the above a real picture and example of how we do in God's service? A call comes to a girl or boy in the days of new Christian bliss, air castles are built of future home and foreign mission careers. Reveling in this prospect they cry out in the Psalmist's words, "What shall I render unto the Lord for all his benefits toward me?" With deep emotion they may sing, "Where he leads me I will follow." Thus offering unto God thanksgiving and declared submission but fail to pay their vows unto the most High. These must be classed among the spiritually "bad pay" and need to be roused. As in the business world, one may lose a home, estate, or fortune and die a pauper by dilatory business methods. So by halting between two opinions one can die as the prophets of Baal and others did.

Declaring he would not be influenced by a house full of silver or gold Balaam nevertheless walked on with the sinners, saying good words even praying, "Let me die the death of the righteous." But he did not do good, so we read that he died with the sinners, and was he not lost as they were?

The inspired Word says, "To him who knoweth to do good and doeth it not to him it is sin." We should and do know that it is right to pay our vows. Also that the gifts and calling of God are without repentance. So what can we say about those who have been called to Gospel work, and then play or trifle with that call as Balaam did? With present Gospel light shall they not receive sorer punishment than he? God help us to cease wasting our time doing nothing and do something worthwhile now in spreading the Gospel while it is day. "Deliver us Lord," let us pray, from drifting on from day to day just as we went before, from singing and programming with loud profession, but doing little or nothing to meet the present needs. Faced with the most desperate and pressing calls of all time for practical, sacrificial Gospel work ere these precious opportunities pass by, let us rise and do something, not nothing.—*Grantham, Pa.*



# CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

**Permanent Church Headquarters**  
Messiah Rescue and Benevolent Home  
2001 Paxton St., Harrisburg, Pa., Tel. 3-9881  
Attention of General Conference Secretary

## Institutions

**E. V. Publishing House**, Nappanee, Indiana, Eld. Erwin W. Thomas, Manager.  
**Jabbok Bible School**, Thomas, Oklahoma. Ira M. Eyster, President.  
**Messiah College**, Grantham, Pa. Dr. C. N. Hostetter, Jr., President.  
**Messiah Home**, 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.  
**Messiah Orphanage**, R. R. 1, Mt. Joy, Pa., Bro. Mervin Heisey, Steward, and Sr. Rhoda Heisey, Matron.  
**Mt. Carmel Orphanage**, Coleta, Illinois, Supt. Eld. Albert Cober; Matron, Elizabeth Schradley.  
**Ontario Bible School**, Fort Erie, North, Ont. Bishop Edward Gilmore, President.  
**The Christian Light Press**  
The merchandising department of Brethren in Christ Publication Board, Inc.  
Nappanee, Ind., Chambersburg, Pa.  
Main office: Elizabethtown, Pa.  
Clair H. Hoffman, Manager  
**Upland College**, Upland, California. Dr. H. G. Brubaker, President.

## Treasurers of the Church Boards

**Executive Board**: Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.  
**Foreign Mission Board**: Carl J. Ulery, 1332 Maiden Lane, Springfield 28, Ohio; Canadian Treas.: Wm. Charlton, Stevensville, Ontario.  
**Home Mission**: Henry A. Ginder, Manheim, Pa., R. R. 2, Canadian Treas., Edward Gilmore, Lowbanks, Ontario.  
**Beneficiary**: Jacob H. Bowers, Collegeville, Pa.  
**Board for Schools and Colleges**: John M. Book, 247 Euclid Place, Upland, California.  
**Publication Board**: Charles E. Clouse, Nappanee, Indiana.  
**Sunday School Board**: C. W. Boyer, 2223 N. Main St., Dayton 5, Ohio.  
**Free Literature and Tract Department**: Ray Zercher, Nappanee, Indiana.  
**Young People's Work**: B. E. Thuma, R. R. 1, Marietta, Pa.; George C. Sheffer, Stayner, Ont., Canadian Treas.  
**Relief and Service Committee**: John H. Hoffman, Maytown, Pa.  
**Industrial Relations Committee**: C. W. Boyer, Sec'y., 2223 N. Main St., Dayton 5, Ohio.  
**Women's Missionary Prayer Circle**: Mrs. Cyrus G. Lutz, Secretary, Lancaster, R. 6, Pa.

## FOREIGN MISSIONARIES

### India

**Saharsa Mission**: Saharsa, O. and T. Ry., Bhagalpur District, India. Elder and Sr. Charles Engle, Sr. Beulah Arnold, Sr. Leora Yoder, Sr. Shirley Bitner, Sr. Erma Hare.  
**Madhipura Mission**: Madhipura, O. and T. Ry., Bhagalpur District, India. Sr. Anna Steckley, Elder and Sr. Arthur Pye.  
**Barjora Mission**: P. O. Tirbeniganj, via Murliganj, A. Ry., North Bhagalpur District, India. Elder and Sr. William Hoke, Sr. Emma Rosenberger.  
**Monghyr Mission**: Mission House, Monghyr, E. I. Ry., Monghyr District, India. Elder and Sr. George Paulus, Sr. Effie Rohrer.  
**Banmankhi Mission**: P. O. Banmankhi, A. Ry., Purnea District, India. Elder and Sr. Allen Buckwalter.  
**Bro. and Sr. A. D. M. Dick**, Mount Hermon Estates, North Point Post Office, Darjeeling, India.

## Africa

**General Superintendent**: Bishop and Sr. H. H. Brubaker, P. O. Box 711, Bulawayo, So. Rhodesia, South Africa.  
**Matopo Mission**: P. B. 191T, Bulawayo, S. Rhodesia, South Africa, Eld. and Sr. Elmer Eyer, Eld. and Sr. L. B. Sider, Sr. Elizabeth Engle, Sr. Dorothy M. Martin, Sr. Mary Breneman, and Sr. Lula Asper.  
**Mtshabazi Mission**, P. B. 102M, Bulawayo, S. Rhodesia, South Africa. Elder & Sr. D. R. Hall, Elder & Sr. Roy H. Mann, Sr. Beth L. Winger, Eld. and Sr. Bert Winger, Sr. Mabel Frey, Sr. Rhoda Lenhart, Sr. Fanny Longenecker.  
**Wanezi Mission**, Filabusi, S. Rhodesia, South Africa, Eld. and Sr. Arthur Climenhaga, Eld. and Sr. Chester Wingert, Sr. Anna R. Engle, Sr. Florence Hensel, and Sr. Anna Wolgemuth.  
**Macha Mission**, Choma, N. Rhodesia, South Africa, Eld. and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt, Sr. Verda Moyer, and Sr. Annie Winger.  
**Sikalonga Mission**, Choma, N. Rhodesia, South Africa, Elder & Sr. David Climenhaga, Sr. Rhoda Lenhart, Sr. Anna Graybill, and Sr. Edna Lehman.  
**Missionaries on Furlough**  
Sr. Anna M. Eyster, 637 Third Avenue, Upland, California.  
Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.  
Eld. and Sr. Albert Breneman, West Milton, Ohio.  
Sr. Naomi Lady, Grantham, Pa.

## HOME MISSIONS

### RURAL MISSIONS

**Allisonia, Virginia (Farris Mines)** Paul and Ruth Wolgemuth, Esther Greenawalt, Ida Lue Hane, Sylvatus, Virginia.  
**Bloomfield, New Mexico** (Brethren in Christ Navajo Mission), c.o. Blanco Trading Post. Isaac and Nina Schmucker, Rosa Eyster, Dorothy Charles, Samuel and Lucy Ensminger.  
**Delisle, Saskatchewan, Canada**: Pearl Jones.  
**Holidaysburg, Pa.** (Canoe Creek Mission), Box 259A, R. D. 2, Telephone Holidaysburg 51319; Paul and Esther George.  
**Kentucky**—Elam Dohner, Superintendent.  
**Fairview Station, Ella, Ky.**: Elam and Helen Dohner, Esther Ebersole.  
**Garlin, Ky.**: Eli and Ruth Christener, Elizabeth Hess, Nurse.  
**Knifley, Ky.**: Edgar Giles, Pastor, Katie Rosenberger, Nurse; Ruby Clapper.  
**Meath Park Station (North Star Mission)** Saskatchewan, Canada; Earl D. and Ellen K. Brechbill, Docia Calhoun.  
**Tillsonburg (Houghton Mission)** Ontario, Canada; Telephone Glenmeyer 22-14; Myrtle Steckley, Ruth Steckley, Anna Henry.  
**Frogmore**: Alonza Vannatter, Pastor.  
**Houghton Center**: Basil Long.

### City Missions

**Albuquerque Mission**: Residence—1404 Tennessee Avenue, Albuquerque, New Mexico, Naomi Burkholder, Dorothy Burkholder, Mildred Burkholder, Paul and Barbara Wingerd.  
**Altoona Mission**: 613 Fourth Avenue, Altoona, Pa. Residence—412 Third Street, Altoona, Pa. Graybill and Ethel Brubaker.  
**Buffalo Mission**: 25 Hawley St., Buffalo 13, N. Y.; Telephone—GRant 7706; Harry and Katie Buckwalter, Anne Wyld, Viola Miller.  
**Chicago Mission**: 6039 Halstead Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl J. Carlson, Pastor, Avas Carlson, Alice Albright, Sara Brubaker, Frances Wolfe.  
**Dayton Mission**: 601 Taylor St., Dayton, Ohio; Telephone—HEmlock 3164; William and Evelyn Engle, Mary Brandt.

**Detroit (God's Love Mission)** 1524 Third Ave., Detroit 26, Michigan; Residence—3986 Humboldt, Detroit 8; Telephone—Tyler 5-1470; Harry Hock, Supt., Catherine Hock, Ethel Heisey, Ruth Deihl.

**Harrisburg (Messiah Lighthouse Mission)** 1175 Bailey St., Harrisburg, Pa. Telephone—Harrisburg 26488; Joel and Fathie Carlson, Elizabeth Kanode, Grace Robb, and Beulah Lyons.

**Massillon (Christian Fellowship Mission)** 118 South Ave., S.E., Massillon, Ohio; Telephone—2-3804; Eli Hostetter, Pastor; Lloyd Hostetter, Assistant Pastor; Lydia Hostetter, Doris Rohrer, Minnie Bicher.

**Orlando Mission**: Pastor Ernest and Kathryn Boyer, 1712 Cook St., Orlando, Florida.

**Philadelphia Mission**: 3423 North Second St., Philadelphia 40, Pa.; Telephone—NE 4-6431; William and Anna Rosenberry, Anita Brechbill, Erma Hoke.

**San Francisco (Life Line Gospel Mission)** 224 Sixth St., San Francisco 3, Calif.; Residence—311 Scott St., San Francisco 17, Calif.; Telephone—UNderhill 1-4820; Edith Davidson, Janna Goins, Edith Yoder.

**Stowe Mission**: 527 Glasgow St., Stowe, Pa. Telephone—Pottstown 1211J; Cletus and Kathryn Naylor.

**Welland Mission**: 36 Elizabeth St., Welland, Ontario, Canada; Telephone—3192; Earl Bosser, Pastor; Pauline Hess, Rhoda Lehman.

## RADIO BROADCASTS

CHVC, Niagara Falls, Ontario	1600 Kcs.
"Call to Worship Hour"	
Each Sunday	9:00-9:30 A.M.
CKPC, Brantford, Ontario	1380 Kcs.
"Brethren in Christ Hour"	
Each Sunday 2:00-2:30 P. M.	
WMP, Lapeer, Mich.	1260 Kcs.
First Thursday of every month	12:15-1:15 P. M.
Every Tuesday—transcription	3:30 P. M.-3:45 P. M.
KOCS, Ontario, Calif.	1510 Kcs.
"Morning Melodies"	
Each Sunday	10:00 A. M.-10:15 A. M.
WCHA, Chambersburg, Pa.	800 Kcs.
"The Gospel Tide Hour"	
Each Sunday	7:30-8:00 A. M.
WCHA, Chambersburg, Pa.	800 Kcs.
"Gospel Words and Music"	
Each Saturday 12:35-1:00 P. M.	
WNAR, Norristown, Pa.	1110 Kcs.
"Gospel Words and Music"	
Each Sunday 2:30-3:00 P. M.	
WLB, Lebanon, Pa.	1270 Kcs.
"Gospel Words and Music"	
Each Saturday	12:35-1:00 P. M.
WKJG, Fort Wayne, Indiana	1380 Kcs.
"Gospel Words and Music"	
Each Sunday	8:00-8:30 A.M.
WAND, Canton, Ohio	900 Kcs.
"Christian Fellowship Mission"	
Each Sunday	12:30-1:00 P.M.
WPFB, Middletown, Ohio	910 Kcs.
"Gospel Lighthouse Hour"	
Each Sunday 8:00-8:30 A. M.	
WBUX, Quakertown, Pa.	1570 Kcs.
"Sunday Bible Hour"	
Each Sunday	12:30-1:00 P.M.
WLXW, Carlisle, Pa.	1380 Kcs.
"The Verse for the Day"	
Each Sunday	8:05-8:20 A. M.

## Farm for Sale or Rent

A 240 acre farm is for sale or rent to a Christian party. A Brethren in Christ farmer is desired who is interested in helping build up the church at this place. It is located one-half mile west of Franklin Corners church and one mile west of Franklin Grade School. Buildings are wired with electricity, telephone installed, good water, by gravel road. It is one-half mile from concrete road. Adequate building for dairy or stock farming.

Can be bought at a very reasonable price. Excellent opportunity for anyone interested. Please contact Albert E. Cober, Coleta, Illinois, or phone Morrison 818.

## Weddings

**Black-Yohe**—A lovely wedding was solemnized, Saturday, September 16, 2 P. M., at the home of Bro. and Sr. Irvin Yohe, Shippensburg, Pa. when their daughter, Thelma, became the bride of Bro. Charles Black. Charles is the son of Mrs. Lydia Bremer, Harrisburg and George W. Black, Independence, Kentucky. Officiating minister, Rev. Elbert J. Stayman. May they always have God's best as they travel life's pathway together.

**Goins-Myers**—On May 25, at the Upland Brethren in Christ Church at 8:00 p. m., there occurred the marriage of Vada Myers, daughter of Bro. and Sr. Arnold Myers, of Leedy, Okla., and Dwight Goins, son of Bro. and Sr. L. C. Goins of Upland, California. Elder Alvin C. Burkholder was the officiating minister. The church was filled with relatives and friends to wish them happiness on life's journey. A most gracious reception was held at the church basement following the marriage ceremony.

**Leicht-Wolgemuth** — On Saturday, August 19, at 11:30 a.m. Miss Jean Wolgemuth, daughter of Mrs. Mary Wolgemuth of Elizabethtown, Pennsylvania became the bride of Mr. Paul Leicht. The wedding ceremony was held at the home of the bride, with the Rev. Paul W. McBeth officiating. We pray God's blessing upon this union. They will be residing at 428 South Market Street, Elizabethtown, Pa.

**Marr-Shoalts**—On Saturday, September 30 at four p. m., Sister Doris Shoalts, daughter of Bro. and Sr. Roy Shoalts, Wellandport, Ontario, became the bride of Bro. Glen Marr, son of Bro. and Sr. Wm. Marr of Wainfleet, Ontario.

The ceremony was performed in the Wainfleet Church by Bishop Edward Gilmore. May the blessing of the Lord attend them through life.

## Births

**Byers**—A daughter, Sue Ann came to bless the home of Bro. and Sr. J. Milton Byers, Washington Boro, Pa. on August 1.

**Dick**—Mr. and Mrs. Elmer Dick of Thomas, Oklahoma are happy to announce the arrival of Carol Elaine on Aug. 4.

**Engle**—A daughter, Sylvia Bernice, came to the home of Maynard and Irene Engle on September 5, 1950.

**Eyster**—On July 29, Lawrence James came to bless the home of Mr. and Mrs. J. Roy Eyster of Thomas, Oklahoma.

**Frymire**—Kenneth Lee came to the home of Mr. and Mrs. Donald Frymire of Altoona, Pa., on August 21. Mrs. Frymire was the former Laura Margaret Oldham of Altoona, and Mr. Frymire was formerly from Oklahoma.

**Greenawalt**—On September 22, a daughter, Fay Elizabeth, came to bless the home of Bro. and Sr. Ralph Greenawalt, R. 6, Lancaster, Pa.

**Haas**—Marvin and Ruth Haas were made happy by the arrival of a daughter, Corrine La Von, on September 4, 1950.

**Marr**—Bro. and Sr. Merlin Marr (nee Naomi Heise) of Hagersville, Ont. are happy to announce the arrival of Constance Suzanne on June 13, 1950. Connie Sue is a little playmate for Lucille.

**Mumma**—To Mr. and Mrs. Owen Mumma a son, Lawrence Nelson, was born on Sept. 20.

## Evangelistic Slate

Millersfields, Ky. ....Nov. 5-19  
Bishop H. N. Hostetter, Evangelist

Gospel Hall, Knifley, Ky. ....Early 1951  
Elder W. O. Winger, Evangelist

Pequea, Pa. ....Oct. 29-Nov. 12  
Elder Monroe Dourte Evangelist

Markham, Ontario.....Oct. 23-Nov. 12  
Elder C. H. Moyer, Evangelist

Elizabethtown, Pa. ....Nov. 5-19  
Elder Earl Sider, Evangelist

Saxton, Pa. ....beginning Oct. 29  
Evangelist Harry Brubaker

## Lancaster County Foreign Missionary Conference

The Seventh Annual Foreign Missionary Conference of Lancaster County will be held at the Manheim Brethren in Christ Church, Manheim, Pennsylvania, beginning on Saturday evening, October 28. Sessions will continue all day Sunday and on Monday, Tuesday and Wednesday afternoons and evenings. Three week-day afternoon sessions will be given to Bible studies and prayer for missions. We are planning to have Sisters Mary Krieder and Martha Kauffman with us who are to arrive from Africa about a week previous. We covet your prayers for the conference and invite you to attend.

Foreign Mission Board,  
Graybill Wolgemuth, Chairman

## Love Feasts

**Michigan**  
Gladwin .....Oct. 21-22  
Merrill .....Oct. 28-29  
Detroit District Council Meeting  
and Love Feast .....Nov. 3-4-5

**Pennsylvania**  
Altoona Mission .....Oct. 21  
Saturday, 2:30 and 7:30 P.M.  
Fairland, Cleona, Sunday Evening .....Oct. 22  
Saxton .....October 28  
Graterford .....Nov. 5-6  
Beginning 2 P. M. Sat. afternoon. Come and  
enjoy this spiritual feast with us.  
Souderton, .....Oct. 14-15  
2 P. M. Saturday afternoon

**Ohio**  
Pleasant Hill .....Oct. 21, 22  
Springfield .....Oct. 28, 29  
Chestnut Grove .....Nov. 4, 5  
Valley Chapel .....Nov. 11, 12  
Sippo Valley, Thanksgiving Meeting .....Nov. 23

**Kentucky**  
Grassy Springs .....Nov. 11

## Obituaries

**Brown**—Ida Belle Brown, widow of Joseph Brown passed away at her home on West Monument Ave., Pleasant Hill, Ohio at 9 o'clock Saturday morning on August 5 1950. She had been ill for a number of years and bedfast for the last six months. Her age at the date of her passing was 86 years, 3 months, and 25 days.

Her pleasant disposition and helpfulness to others won her a multitude of friends. To know her was to love her and her passing is keenly felt by her family and friends.

Funeral conducted by Bishop William Boyer assisted by Bishop Wilber Snider.

**Dagen**—Brief interment services were held at the Pequea cemetery near New Danville, Pennsylvania, August 23, for the infant daughter of Bro. and Sr. Hobert Dagen of Willow Street, R. 1, Pennsylvania. Rev. Cyrus G. Lutz brought words of comfort to sorrowing hearts from Psalms 42.

Besides her parents, the infant is survived by her grandparents Mr. and Mrs. Daniel Melinger, Washington Boro R. 1, Pa.; Mr. and Mrs. Charles Dagen, West Willow, Pa.; great-grandmother Mrs. Root, Washington Boro, Pa.; great-grandparents Mr. and Mrs. Benjamin Yuninger, Strosburg, Pa. and great-grandfather Benjamin Dagen, West Willow, Pa.

**Forry**—Anna Herr Forry, daughter of Benjamin and Annie Hess Herr, was born near Mountville, Pennsylvania on November 5, 1868, and passed away at the home of her grandson, Irvin Forry, near Mout Joy, Pennsylvania, at the age of 81 years, 9 months, and 12 days.

She was married in 1889 to John M. Forry who survives her, shortly after accepting Christ as her Saviour. She was a devoted wife and mother. One daughter, Barbara (Mrs. Stephen Heisey), preceded her mother in death. Surviving beside her husband is one son, Benjamin, of near Mt. Joy, also eight grandchildren and three great-grandchildren. Also surviving are two sisters, Mrs. Martha Frey, Florin, and Mrs. Fannie Musser, Mt Joy, R. D. 1.

Funeral services were held at the Mt. Pleasant Church conducted by Bishop Jacob Ginder and Elder C. H. Moyer. The text was Rev. 21: 4. Interment took place in the adjoining cemetery.

**Freed**—Elizabeth F. Freed (Musselman) daughter of Levi and Barbara Musselman, was born Oct. 14, 1860 near Souderton, Penna. and passed away peacefully at the home of her daughter, Mrs. Carl F. Bowers, Trappe, Pa. on July 2 at the age of 89 years, 8 months and 17 days.

She was married to Abram H. Freed son of Jonas and Sara (Hackman) Freed on Sept. 6, 1879.

Her husband two sons and two daughters preceded her in death.

Sister Freed was a person dearly loved by all of her acquaintances. For more than twenty-five years she made her home with her daughter Mamie (Mrs. Carl Bowers) and during her declining years she spent most of her time doing hand needle work for her friends, and reading her Bible which she dearly loved.

Her memory, as truly a Mother in Israel, shall long be held sacred by all who knew her.

Surviving are three daughters: Mrs. Henry Darn, Souderton Pa., Mrs. Katie Freed, Souderton Pa., and Mrs. Carl F. Bowers, Trappe, Pa.

Funeral services were held in the Graterford Brethren in Christ Church July 6 at 2:00 P. M. conducted by Bishop Jacob H. Bowers and Eld. Irvin G. Tyson. Interment took place in the Souderton Mennonite Cemetery.

**Mager**—Washington Mager was born in Vaughan Township, York County, Ontario and died at the Toronto General Hospital, Thursday, Sept. 21, 1950. His wife (Mary Jane Kightley) preceded him in death. He leaves the following children: Charles, Russel, Wesley and Reda (Mrs. E. Smith). Funeral services were held at the Cober Church, Vaughan, Ont. Sept. 23, in charge of Elder P. J. Weihe. Text Numbers 23:10. "Let me die the death of the righteous." His exact age was not known. He was approximately 89 years old. Interment in the Vaughan Cemetery.

**Miller** — Mr. Irvin O. Miller of Everett, Pa., passed away in a tragic accident at his farm. He was killed when his tractor upset on him pinning him between the tractor and harrow. May 13, 1950. Surviving are his wife and the following children: Roy of Cumberland, Maryland, Dorothy Kidd of Bedford, Pa., Harold of Everett, Pa., Kenneth of Woodbury, Pa., Belle of Pittsburgh, Pa., Allen, Betty, Norma, Jean and Ivan at home. Four children preceded him in death. Also surviving are four brothers: Luther, Cecil and Floyd of Clearville and Martin of Flintstone, R. D. and a sister Mrs. Freida Krall, Lawville, Ohio and 12 grandchildren.

He was a faithful attendant at the Brethren in Christ Church at Everett, Pa.

**Shank**—Sister Amanda Good Shank, wife of William R. Shank, R. 1, Conestoga, Pa. was born in Lancaster County, Pa., February 24, 1869 and departed this life, September 14, 1950, at the age of 81 years, 6 months and 20 days.

For 57 years she had been a faithful member of the Pequea Brethren in Christ Church. Because of failing health she was confined to her home for the last ten months. She manifested a cheerful and contented spirit during her affliction and gave testimony many times that when she was saved, she purposed in her heart to serve the Lord, let it go in the world as it would with her.

Besides her husband she is survived by a son, Aaron G., R. 1, Conestoga, Pa., a sister Emma, wife of Daniel E. Engle, Bausman, Pa. and a number of nieces and nephews.

Services were held Sunday, September 17 from the Gundel Funeral home at 1:15 P. M. and 2 o'clock at the Pequea Brethren in Christ Church, conducted by Eld. J. Ziegler Hess and Eld. Fred F. Frey. The text was Psalms 23:1. "The Lord is my Shepherd." Interment in the adjoining cemetery.

**Sinks**—Edna Sinks, daughter of Samuel L. and Catherine (Hocker) Herr, was born near Englewood, (then, Harrisburg) Ohio, Dec. 20, 1855. She was one of seven children, only one of them now remaining.

At the age of 20 years, she was united in marriage to Theodore F. Sinks of Union, O. To them were born two sons, Edwin and Walter; the former having departed this life Nov. 20 1917.

She took an ever increasing interest in the work of her Church; namely, the Fairview Church of the Brethren in Christ, of which she has been a member since her girlhood days.

At midnight Aug. 16, she went to be with her Lord having reached the grand old age of 94 years, 7 months and 26 days.

(Turn page, please)



# With the Church

## In The Homeland

### Howick, Ontario

We rejoice to have had five young people unite with the church this spring. Baptist service was held on the Saturday of our spring Love Feast, June 17.

On June 18 there was an all-day Bible Conference, and an ordination service was held in the afternoon when Brother and Sister Murray Sider were ordained to the office of deacon. Bishop E. J. Swalm and Bishop Edward Gilmore had charge of this service. We appreciated having the Wainfleet Quartette, besides many friends who came to enjoy these services with us.

On July 9 the Conquerors Quartette from Upland College with Bishop Jesse Lady rendered a splendid program.

The first two weeks in July our Vacation Bible School was held with an enrollment of 102. We were especially grateful to God for the 20 that knelt at the altar. We are thankful for all those that helped to make this possible. May the Lord richly reward their efforts.

On July 12 Brother and Sister Breneman were here to tell us some of their experiences on the Mission field in Africa.

Our summer revival was held for two weeks from July 30 to August 13 with Elder Ray Sider from Rosebank. The spirit-filled messages were well accepted and several knelt at the altar.

On August 16 Elder J. N. Hostetter was with us for our prayer meeting and brought the message.

Elder and Sister Earl Brechbill brought to us some of their experience at the North Star Mission.

Our fall Love Feast was held on September 9 and 10. Elder Percy Cassel had charge.

On September 24 we were privileged to have some young people from Nottawa for our Sunday evening service.

—Mrs. S. Wilson.

### Souderton-Silverdale District, Pa.

Elder John Rosenberry was evangelist, with Brother and Sister Ralph Wenger as workers, in the series of tent meeting evangelistic services held at Fair Hill, near Souderton, Pennsylvania. These meetings covered the period of June 17 to July 5. Numerous ones sought the Lord for a knowledge of sins forgiven and for sanctification. A daily 6:00 a.m. prayer service

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## Obituaries

(Continued from previous page)

Those who survive are: her son, Walter, who is Pastor of two Evangelical United Brethren Churches in Darke County; and south of Greenville.

Funeral services were held at the Fairview Church, conducted by Bishop Wilber Snider assisted by Bishop William Boyer. Text II Timothy 4:6-8.

**Wenger**—Avery Sollenberger Wenger, son of Bro. and Sr. Fannie (Sollenberger) Wenger, was born near Culbertson, Pa. July 17, 1893 and passed away Sept. 16, 1950 at the V. A. Hospital, Lebanon, Pa. aged 57 years, 1 month and 29 days. He leaves as survivors: two sisters and five brothers, also a number of nieces and nephews.

Funeral services were held at the Van Scoy Funeral Home, with Eld. Irvin O. Musser in charge. Burial in the Air Hill Cemetery.

was held during the tent campaign. The Lord gave victory and blessing in these meetings.

The Annual Get-Together sponsored by the Young People's Society took place at the Old Goshenhoppen Church grounds, near Woxall, Pennsylvania. Highlighting the fine afternoon of July 15 was the raising of balloons with tracts attached; the relief pictures shown by David Derstine; and our farewell to Brother and Sister Isaiah Harley to whom we wish God's choicest blessing. We shall surely miss them.

On July 17 we began our Daily Vacation Bible School at Souderton with Frank Kipe as Superintendent. After using evening sessions for a number of years previously, it was decided to have morning sessions this year. The average attendance of 58 students contributed \$55.00 in cash to the Mount Carmel Orphanage, Coleta, Illinois.

Our new pastor, Harold Wolgemuth, formerly of Stowe, brought his first message in the Morning Worship service of August 13. Brother Wolgemuth will serve us because of the resignation of Isaiah Harley who was called to serve the Church at Messiah College.

Presently our Indoctrination Program is continuing for five-week periods—alternating with five-week prayer service periods. Our Bishop, Jacob Bowers, is the instructor with the class using the Manual for Christian Youth together with the Workbook. A good interest is shown in our indoctrination services.

—Mrs. James Brubaker.

### Fairland Church, Cleona, Pa.,

Bible School opened June 12 with twenty-two teachers and officers taking part in the work. There was a total enrollment of 198; the average attendance being 166. An offering of \$102.00 was given for the Navajo Indians.

Sunday afternoon, July 16, there was a dedicatory service for the buildings and grounds of the Kenbrook Bible Camp. The following day was the opening day of the Camp. There were thirty-five Junior girls, twenty Junior boys, eighteen Intermediate girls and thirteen Intermediate boys who attended throughout the four weeks, making a total of eighty-six children. There were quite a number of folks who assisted in the operation of the camp, such as the Director, Counsellors, Song Leaders, Instructors, Nurses, Kitchen help, as well as Ministers who were called in for special services. Many decisions for Christ were made by the boys and girls and we believe the seed that was sown shall bear fruit unto eternal life.

Tent services were held at the home of Bro. Edgar Gish at Rockwood, beginning July 26 and continuing until August 13. Rev. John Martin was our evangelist, Bro. and Sr. David Slagenweit were the caretakers, and Sr. Naomi Wenger, Sr. June Hostetter and Sr. Barbara Martin were helpers in the work. We thank God for some visible results in the services, and trust that much good has been done in that community.

As guest speakers for special services in our Sunday School recently, we have ap-

## Special Notice

### Concerning Brethren in Christ Navajo Mission

In accordance with assignments approved by General Conference, 1950, Isaac Schmucker and wife have been working with the single sisters who were at our mission at Bloomfield, New Mexico. Bro. and Sr. Samuel Ensminger are also helping. God is blessing the work.

Bro. and Sr. Lynn Nicholson are no longer at the mission. Brother Nicholson is teaching public school in another part of New Mexico. Pray that God will bless and direct their lives.

All checks sent for our mission among the Navajos should be made out, "Brethren in Christ Navajo Mission." This identification of our mission is very acceptable in that area.

Address mail to the mission as per directory in the *Evangelical Visitor*.

The Home Mission Board

Albert H. Engle, Secretary

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preciated having Dr. Charles Weaver, Rev. Charles Eshelman, Rev. Walter Reighard and Sr. Pearl Wolgemuth.

—Eva Funk

### Refton, Pa.

Vacation Bible School was held at Refton from July 17 to July 28. Bro. Cyrus Lutz was the superintendent with a staff of 12 teachers. The children came in trucks, cars and a bus.

The enrollment for the two weeks was 202 with an average attendance of 187. One-hundred-forty-eight of the pupils had a perfect attendance.

Each morning before the children went to their classes a talk was given by a teacher or guest speaker. When they came back from classes there was a song period.

Friday evening the children gave a program to a full house of parents and friends.

—S. N. H.

### Elizabethtown Brethren in Christ Church

June 19 marked the beginning of our Summer Bible School here at Elizabethtown. The attendance was good despite the fact that four other Bible Schools were being conducted in town during those two weeks. Decision Night brought a real thrill to our hearts as twenty-two precious children sought the Lord.

It was the happy privilege of our Young People's Society to sponsor a two-week tent campaign in a nearby community. The meetings began July 8, and Rev. John Rosenberry was the evangelist. We greatly appreciated Brother Rosenberry's heart-searching messages from God's Word, and we sincerely pray that the seed sown in that community may have a lasting effect for good.

Another highlight of the summer was the splendid program given by the Conquerors Quartet. We deeply appreciated their testimonies and messages in song, and pray that

(Continued on page twelve)

# On The Foreign Field

## MOUNTAIN TOP EXPERIENCES

As April draws to a close each year missionaries from all over northern India prepare to leave for Landour, a beautiful mountain retreat in the Himalayas near the Kashmir border. They come here to rest, to study language, to be near their children in school, for medical treatment and spiritual fellowship.

Landour is one of God's hidden beauty spots that man has found. To the north jagged mountains lift their snow-capped peaks twenty-two thousand feet into the air. To the south the plain below with its myriads of rivers, green paddy fields and numerous towns and villages loses itself in the haze beyond a distant mountain range. This is the source of the Ganges, with Hardwar, the foothill city where the streams unite, a special attraction for thousands of pilgrims seeking the particular efficacy of the fresh waters. Sturdy Himalayan oak, jungle grass and many varieties of flowers cover the hillside. During the rainy season, ferns take root in moss clinging to the trees and spring up in such profusion that the branches are hidden almost entirely. A newcomer is likely to be impressed with the wild dahlias which find an ideal habitat in this unlikely place. The blooms are single but of different shades and grow with a hardiness unsurpassed by those we cultivate at home. Other flowers unfamiliar to Americans offset the dense green of the hillside and produce an effect something like a Canadian woods in spring. But nature has not given Landour all roses. During July and August it rains almost incessantly, the sun at times not appearing for days on end. Severe damage is sometimes caused in the hills because of slides but these heavy rains take the greatest toll of life and property on the plain below.

India has a number of language schools for missionaries but the one at Landour has the highest enrollment and is considered to be the best organized. It is under the direction of a language Board representing a number of societies and offers its facilities to students of all denominations. The languages taught are Hindi, Hindustani and Urdu. By far the greater of students enroll in the Hindi classes. Teaching is done entirely by trained Indian pandits but supervising is left in the hands of the missionaries. The daily schedule consists of classes from 8:30 to 12 supplemented by one private tutorial hour. The spiritual life of the students is stimulated by a half-hour chapel period each forenoon. An entire year's work requires about nine months, most of it being done on the plains with a pandit. The material covered the first year is roughly the equivalent of four years of language study in high school. At the present time plans are being made by the language Board to establish a school and orientation center on the plains to provide a year round program for new missionaries.

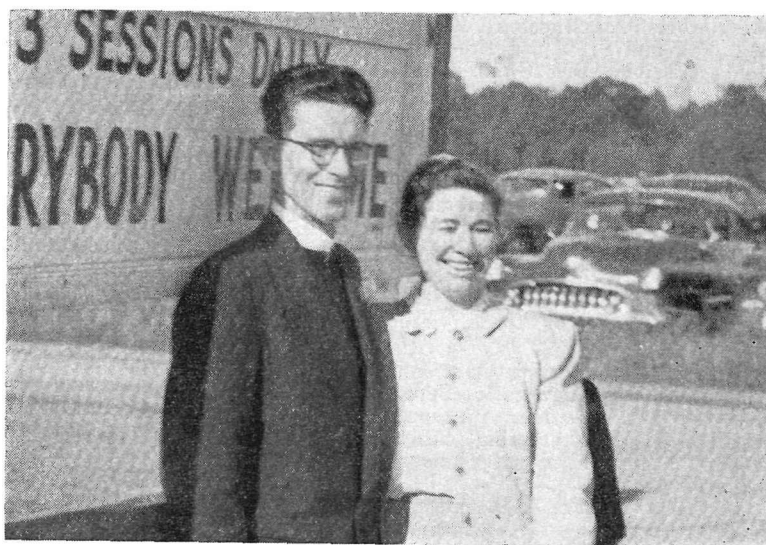
The Landour missionaries consider the community hospital a mutual benefit and mutual responsibility. Rates are very low but gifts are expected to be worthwhile. Well trained physicians and surgeons using modern equipment give treatment that can scarcely be expected on the plains. Indians, too, enjoy the benefits of the hospital, their rates usually being merely nominal. Wood-

stock school and Kellogg Memorial Church exist almost entirely for the benefit of the missionaries. The children go in boarding at Woodstock when reaching elementary school age and make this their home most of the time until they are matriculated from High School. It is apparent that the school will exert a tremendous influence upon their lives and so most parents are vitally interested in the type of programme it offers. At the present time it is quite spiritual. Working in close conjunction with the school is the community church where students and missionaries of all denominations find a church home. This fellowship is greatly appreciated and the spiritual life of the church is just what we make it. We were happy to see that informal prayer meetings were carried on nightly during the past summer. They were praying mainly

for a revival in India and there are many indications that this prayer is being answered. Perhaps the most outstanding feature of the summer was a project born in one of the prayer services whereby passage fare for an elderly Jamaican missionary was raised in slightly over a week. It surely showed how God takes care of his own. This dear man, well known to the Brethren in Christ and one of our evangelists, had been in India for thirty-eight years without a furlough. Now at the age of seventy-seven and with nearly all his supporters in America dead, here remained among us a veritable Joshua and Caleb in faith and courage. And God did the impossible for him. This joint effort of missionaries and Indians on his behalf was an unheard of thing.

We leave the hills with a deep sense of gratitude to God for the abundant provision he has made for his servants in India. Surely it has been good to be here. Pray with us that these experiences in the mountain will be reflected in the valley by a greater love and burden for those to whom we have been sent.

—Arthur Pye



Brother and Sister Joseph Smith who left recently for the India mission field. (See page three of previous issue for report).

## Trials and Triumphs of an African Evangelist

On Saturday morning Sister Kreider and I cycled to the home of one of our African evangelists who lives several miles from the Mission. The village was neatly swept and we enjoyed a most delightful visit with these two dear people of God.

During the course of conversation, Sister Kreider asked the evangelist to give some of his experiences—both of his joys and sorrows. He told us that sometimes it is very hard. He has gone to places where the people are not at all interested in having a revival and they did not want him there so they put him in a room which is full of tamps and bed bugs. Not being used to keeping company with these pests, he found it very difficult to sleep. They would also give him food which he was afraid to eat, and he found it very discouraging.

However, not all of the places were like this, he told us. At Shale many of the old people repented for the first time and they were very eager to hear the gospel. When

they had testimony meeting, it was hard to get them to stop testifying.

The Chief at this place is very much opposed to having a church and school. He says that he wants his beer.

When it was suggested that we would have to pray and ask God to make the Chief sick of his beer, the evangelist smiled and said, "Oh yes, He can do that." Then he told of his own personal experience how that he had been a drunkard and used to come home every night drunk. His wife would put some food in the room and shut the door, and then, early in the morning she would wake him up and pray for him. This continued for a year. Finally, he became so sick of his sins that he repented and gave himself to God. He has not drunk or smoked since that time.

He says that he is still very young in the work of the Lord and asks us to pray that he may be kept doing God's will.

*Bishop and Mrs. Northcott visit  
Matopo Mission*

Matopo had the honour of having the granddaughter of the late, Bishop Jesse Engle, visit the station.

(Continued on page thirteen)



## In The Homeland

(Continued from page ten)

God's continued blessing might go with them.

On August 18 some of our young people journeyed to Lancaster, Pennsylvania to give a program in the Water Street Rescue Mission. There we had the privilege of once again making plain the way of salvation to those who have been so strongly bound by the fetters of sin. One hand was raised for prayer, and we trust that others, too, were made conscious of their need of the Saviour of men.

We request your prayers that the work here may go forward in this great business of winning souls for Christ and the Church.

### Heise Hill Church, Markham Dist. Ontario

Friday evening, July 14, the Markham Congregation enjoyed having Bishop Jesse F. Lady and the Conquerors Quartet from Upland College. They stayed with us for the Canadian Youth Conference, Saturday and Sunday, July 15 and 16. Several groups sang during the Conference, most outstanding among them were the Conquerors. The guest speakers were Prof. Jacob G. Kuhns of Grantham, Pa., and Sr. Anita Brechbill of Philadelphia Mission. Bro. Glenn Diller of Welland, Ontario, was song leader. A detailed account of the topics can be found in the September 24 issue of the Sunday School Herald. The spiritual atmosphere of the Conference was much enjoyed and deeply appreciated, and we trust that each one who attended will be determined to live a better life, and to witness more for Christ.

On Sunday, July 30, eight people were united with the church, by following the Lord in Baptism. Seven of these were young people.

Earl and Ellen Brechbill from the North Star Mission were in our congregation-Sept. 10. We enjoyed hearing their unusual experiences, all intensely interesting. May God continue to bless them as they labour for Him in the North West.

—Miriam B. Steckley

### Cedar Grove Cong., Mifflintown, Pa.

September 3. Youth Conference convened with Elder Arthur Musser, Bishop Henry Miller and Elder Elwood Flewelling, as instructors. Sunday morning was an open session.

September 6. The opening of the tent campaign about three miles east of East Salem, a new locality for our meetings, but the attendance and interest was good in spite of the cool weather. Our Bishop, Luke L. Keefer, served as evangelist. Brother and Sister Allen Hoffer, caretakers, Sisters Leora Kanode and Dorothy Wolfe, were the workers. Souls were convicted and came to the altar, while others raised their hands for prayer. We were glad for the visiting brethren and sisters during the meeting.

September 24. Elder C. H. Moyer brought a short message to us at Cedar Grove. It was a short stop-over while on his way to Marsh Creek. This afternoon an anointing service was held at the tent. It was an impressive service as both children and grown folks embraced this opportunity of trusting the Lord. The unusual phenomenon in the skies was a wonder to many. One more warning to remind us that prophecy is being fulfilled. This was the closing night of the tent meeting. We believe that the seed sown will bring forth fruit to His own glory.

September 30. Harvest meeting and communion services were held with a number of brethren and sisters from the other congregations of the district. Elder Samuel Oldham was with us for this service.

We are just about to open our revival and our prayer is that God may visit us with old-time conviction, and converting power.

—Ella M. Lauver.

### Orlando, Florida.

It was our privilege to spend two months at the Orlando Mission in the Sunny South. We got better acquainted with the work there, and we would class it as one of the most important Home Mission Stations, many tourists, including our people, go South yearly and the mission is appreciated by such. Then there is a steady moving from North to South seeking new homes and are thus looking for or need to be invited to church. Such people are generally anxious to meet and get acquainted with new friends. Also, the warm climate at Orlando invites such who suffer from rheumatism to spend at least the winters there where many find relief from their aches and pains dispensing with their canes and crutches making it their permanent home. And, may we repeat, such should not be neglected but invited to church as the tendency with some may be to drift and cease to be connected with church life.

Florida people are often quite cosmopolitan, thus easy to meet and become acquainted and work with. So, here at our mission is a big welcome place for all who can spend if but a short time, helping along, being blessed and made a blessing in the work.

We want to express special appreciation for the offering of \$239.00 from Beulah Chapel, Springfield, Ohio, half of which was for the treasury of the Board of Trustees. Also, we want to express our appreciation for the kindness shown and support given during our short stay in Orlando, by both our local people there, and those in the North. May God bless you according to his Word. "It is more blessed to give than to receive." Finally you shall find a hearty welcome to attend church services at this place, and the workers glad to meet and make friends with all. For those who cannot attend at Orlando, the new workers need your prayers. We should also pray for those who have left that work, and let us not forget to pray for the Orlando Mission.

—W. O. Winger.

### Financial Statement for July and August at Orlando Florida

Receipts	
Rec'd from Church offerings .....	95.67
Dallas Center, Iowa .....	5.00
Grantham, Pa. ....	6.00
Home Mission Board (for rent) .....	17.00
Beulah Chapel Sunday School, Springfield, Ohio .....	239.00
	<hr/>
	\$362.67
Expenses	
Paid to the Treasurer of the Trustee Fund. ....	\$119.50
Household expenses, and miscellaneous .....	116.98
Rent (when not in parsonage) .....	17.00
Telephone .....	7.16
Utility .....	7.31
Cash turned over to Brother Ernest Boyer .....	94.72
	<hr/>
	\$362.67

—W. O. Winger

### Springvale Church, Ontario.

Activities in our church program are moving along with some forward action.

During the summer we were happy to receive a few new members into church fellowship.

Baptismal service was impressive. Sept. 23rd. our love-feast was held. Attendance was small, partially due to an unavoidable circumstance.

The services were characterized by a keen sense of the presence of the Holy Spirit; for which we thank the Lord.

Special prayer meetings are still continued each Monday evening, looking to God for a revival, believing that in due season we shall reap if we faint not. Gal.6:9.

—Della W. Nigh.

### Antrim, Greencastle, Penna.

A successful Vacation Bible School was held at the Antrim church August 14 to 25, with a closing program the evening of the 27th. Our Bible School was held later this year because of the entertainment of General Conference earlier in the summer. The change of time, however, did not appear to dampen the enthusiasm of the boys and girls. Two buses were run by the Bible School, kindly loaned by a friend and by the Antrim Township School Board. Many boys and girls were brought by their parents. The average attendance for the ten evenings was 223. The time and effort given by all who helped was much appreciated.

An election for minister was held in September by the New Guilford District. The one chosen for the office is Bro. J. Ralph Wenger, of the Antrim congregation.

### Mt. Pleasant Church, Penna.

September 16 and 17 marked the Fifth Annual Youth Conference of Rapho District, which was held at the Mt. Pleasant Church.

The Theme of the Conference was, "The Pathway to Certainty." Our guest speakers in these services were Bro. B. E. Thuma, Marietta, Penna., and Bro. Erwin Thomas, Nappanee, Indiana.

As these brethren discoursed on the various subjects, we were challenged, as youth, to enjoy "Fellowship With the Eternal," made possible by "The Bible, The Guiding Star," and "The Power of Intuition."

We also enjoyed the inspirational messages in song rendered by the Henderson Sisters, who were with us throughout these services.

—Anna Espenshade.

### Hummelstown, Pa.

Our "Second" Annual Vacation Bible school convened July 17-28 with the same Superintendent as last year (Albert Schock). His untiring efforts helped us "catch" the spirit of enthusiasm needed for this great task, and as we worked together we realized it was well worth while and a blessing to the community. Last year's average was 141 and this year's 227. It was great joy to bring the gospel to these boys and girls as they gathered each evening and found their way to their tents which were pitched over the church yard. Due to lack of room and facilities we used the "tent project" for this ingathering. A bus from Moore's church was provided by their pastor Mark Wolgemuth for which we give thanks. We appreciated this means of transportation also the cooperation of the group using their cars to bring children from outlying sections.

The guest speaker on Decision night was Sr. Mary Sentz. After her heart-searching talk many boys and girls bowed at the altar

(Continued on page fifteen)

# Self-Seeking In Prayer

*A Test To Discover It*

Every Christian who at all knows God and himself, must at some time have discovered the fact that it is sadly possible for a spirit of selfishness to creep unbidden into his most holy moments and most sacred seasons of prayer, a spirit of self-seeking which is all the more dangerous because so little suspected and so difficult of detection.

\* \* \*

How am I to find out whether the prayer which I have just been earnestly breathing, has really had as its aim the glory of God, or whether it has had, in a measure, its origin in selfishness? Is there any test which I may apply even to my prayers to find out, with any degree of certainty, whether they are the prayers which God cannot fail to hear, because their direct aim is His glory?

\* \* \*

It seems to me there is such a test which, if honestly applied, will rarely fail in detecting self-seeking in prayer. For instance, I have been praying very earnestly for growth in grace; I have been asking that the life of Jesus may be manifested even in me, that others might be attracted not to me, but to Him. I pause and ask myself if the real aim of that prayer was the glory of God. At once the answer comes that, of course, it must have been, for would it not be greatly for God's glory that these things should be?

\* \* \*

But then comes the further test. Can I as honestly and earnestly pray the same prayer for my friend, for the one with whom I come in close daily contact, and whose life is in many ways associated with mine?

\* \* \*

Knowing all it would mean to me if God were to answer my prayer as fully for him as I want Him to answer it for myself, can I still pray in sincerity? It may be that the friend of whom I am thinking, although a Christian, has not realized much of victory over sin, and in the secret depths of my heart I have felt sometimes that his shortcomings acted as a foil to set off my virtues. I have been ashamed of the thought, but still it has been there, and now, if I pray so earnestly that God will answer and do what I ask for my friend, what will become of my foil?

On the other hand, it may be that my friend has long outshone me: can I make up my mind to ask for him what will make him surpass me more and more? And yet,

if my aim in prayer be really the glory of God, will it not be just as much for His glory that my friend should be fully satisfied as that I should be myself?

\* \* \*

If I can ask earnestly for myself what I do not care to ask for him, does it not show that my motives are mixed, that alongside perhaps some desire for God's glory, there is a sad measure of self-seeking? Or taking the case of Christian work, we will suppose that a friend and myself have the charge of a Bible class for which he is responsible one week, and I the next. When it is my turn to take the class, I am very earnest in prayer that many may attend, that there may be definite signs of God's working in the conversion of sinners, and the strengthening of the saints. Surely it would be for God's glory that this prayer should be answered; it seems as if such a prayer could not be selfish, for am I not praying for others rather than self? And yet, when the next week comes, am I just as earnest in prayer that there may be as many or even more present, and as many clear tokens of God's presence and working? It may be that when my fellow-worker comes in after the class with a story of discouragement I am very sympathetic and encouraging, but do I meet him with the same sympathy when he comes with a story of success equalling or far exceeding any I have known?

\* \* \*

In conclusion, if the test just proposed does discover self-seeking in prayer, what is the remedy? Galatians 6:14 suggests it, "God forbid that I should glory" in myself, in my work, in anything, "save in the cross of our Lord Jesus Christ." God is able to make the cross of the Lord Jesus stand between the soul and all self-love.

\* \* \*

He is able to keep the soul so constantly cleansed by the precious blood of Jesus, that the most self-seeking life can be transformed into one in which God's glory is the true object, and in which such an ardent love for Christ has taken the place of the old self-love, that anything that will bring joy to Him becomes a deep source of joy to the soul thus transformed. Then it instinctively rejoices at every conversion, and every blessing granted to God's people, through whatever instrumentality such blessing may come.—*E. G. in South Africa Pioneer.*

He was a great preacher—at the close of every service there was a great awakening.

## Trials and Triumphs

(Continued from page eleven)

Bishop and Mrs. Northcott, from Wisconsin, have been traveling in the interests of the Methodist Missions in Africa and, while visiting in Rhodesia, they stopped here.

During the visit she spoke to the students and told them that when she was only a little girl of seven years, she went to the railway Station in Abilene, Kansas, and saw the train leave with her dear grandparents on board. As the train pulled out, they sang, "God be with you till we meet again."

She also spoke of the contrast in the enrollment of students. When her grandfather opened the school in 1898, there were only twelve pupils enrolled. Now the enrollment is around five hundred.

Although the original buildings of the Mission have been all torn down, Mrs. Northcott was interested in seeing the eucalyptus and orange trees which were planted by her grandfather.

### *Building the Matopo Church*

For several months we have been having services in the grass shelter while the church is being enlarged.

This building is now under roof and has been progressing nicely. We had hoped to be able to worship in it in the near future. However, yesterday a tragic accident happened. While Brother Winger was assisting with the construction of the ceiling, he accidentally fell from the high scaffold built for that purpose. Fortunate for him though, he landed in some soft dirt rather than on the sharp rocks and bricks near by. He suffers a broken arm and cuts and bruises.

### *Sister Mary Kreider Gives Farewell*

After serving a term of faithful service on the Field, Sister Kreider gave farewell to a large group of people assembled in the grass shelter at Matopo on Sunday, the seventeenth of September.

She with Sister Martha Kauffman and Barbara Hall left Bulawayo on the eighteenth of September for Cape Town where they were booked to sail on the *Winchester Castle*.

We wish them God's richest blessing as they journey.

### *Prayer Requests*

Pray for Brother and Sister Brubaker, that their closing days on the Field may be crowned with rich spiritual blessings.

Pray for Brother and Sister Climenhaga that God may give them special wisdom, grace and guidance as they take up the "care of all the churches."

"Pray for our Second Year Teacher Training Class that they "may be filled with all the fullness of God," that as they go out to teach in the Kraal Schools, they may have a passion for souls.

Pray for a revival in the work here.

Pray for the African Church that she may prepare herself for the coming of the Lord.

Pray for the thousands of boys and girls enrolled in our schools that each one may give himself fully to Christ.

Pray for Brother Eyer who is not well physically.

Pray for each of your fellow-labourers here that we may be faithful to the task which God has given us to do.

Pray for our Evangelists. They need our sincere prayers.

—Lula G. Asper.

## Looking to Jesus

(Continued from page five)

to sink. Isn't it tragic how we hinder Jesus doing those things for us he wants to do by not keeping our eyes on Him? Faith, we must realize, is so very important. We cannot see Jesus now in human form, but with the eye of faith we can keep looking to Him. Satan would present many things to us so that we take our eyes off the Saviour, but Jesus says, "Watch and pray." Peter, who found at Pentecost more power than before to look to Jesus says, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

In the hour of temptation it is necessary to have our eyes on Jesus if we are going to have the victory over the temptation. A public speaker says, "I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say, 'No,' and the dog knew he must not touch it. He seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face."

This Jesus to whom we look, the Word teaches us, is "The same yesterday, and today and forever." Let me encourage you to *now* look to Jesus for your need — whether it is eternal life, abundant life, physical healing, power to resist temptation, or whatever it may be.

Rev. Henry Burton gives to us these words:

*"Look away to Jesus  
Soul by woe oppress'd;  
'Twas for thee He suffer'd,  
Come to Him and rest,  
All thy griefs He carried,  
All thy sins He bore;  
Look away to Jesus;  
Trust Him evermore.*

*Look away to Jesus,  
When the skies are fair;  
Calm seas have their dangers;  
Mariner, beware!  
Earthly joys are fleeting,  
Going as they came,  
Look away to Jesus,  
Evermore the same.*

*Look away to Jesus,  
Soldier in the fight  
When the battle thickens  
Keep thine armor bright;  
Though thy foes be many,  
Tho' thy strength be small,  
Look away to Jesus;  
He shall conquer all.*

*Look away to Jesus  
'Mid the toil and heat;  
Soon will come the resting  
At the Master's feet;  
For the guests are bidden,  
And the feast is spread;  
Look away to Jesus,  
In His footsteps tread.*

*When, amid the music  
Of the endless feast,  
Saints will sing His praises,  
Thine shall not be least;  
Then, amid the glories  
Of the crystal sea,  
Look away to Jesus,  
Through eternity.*

—Shippensburg, Pa.

Live so the preacher can tell the truth at your funeral.

## A Boy Looking for Daddy in a Saloon

Stuart Nye Hutchinson of Pittsburgh tells in a recent article a story that is suggestive of the benefits to be found in young life by steadfastly adhering to its good things and rejecting the evil. He says:

"There was a thirteen-year-old boy many years ago whom someone saw one night standing in front of a saloon. A passerby stopped and said: 'Harold, this is a queer place to find you. How does it happen that you are hanging around here?'

"The boy replied: 'I have to look in here, and it isn't the first time I have had to do it. I don't know whether it is the right place or not, but I am looking for my father. He is in one of these saloons.'

"The man who told the story said that he did not know what to say to the lad, so he said nothing. Then the boy went on: 'When my father was a little boy, he went up and down this street looking for his father in the saloon, and then took him home. Now my mother has sent me to find my father. I don't know where he is, and I don't care if I find him or not. But there is one thing I do know. There will never be any boy looking in a saloon for me. I'll die first.'

"Said the man who told me this story: I have followed that boy all these years since that night I saw him standing in the cold and snow outside that grog shop. I have seen him battle against heredity, against environment in a drunkard's home, against the social handicaps that follow; I have seen him trample them all under his feet. He is a man now, respected and loved in his city. There are little boys in his home, but they are not going out to seek their father among the saloons of the city."

—The Wesleyan Methodist.

## A Colored Boy's Victory

Mrs. E. E. Shelhamer

Those tiny brown legs remind one of lead pencils. They never had too much nourishment. Eating out of garbage cans is not very fattening. Going to school on the coldest winter mornings without any breakfast or any lunch reduced Teddy down to skin and bones. All day long he thought of the steaming hot dinner that mother would have ready for him that evening, but there were so many children that his portion was small and sometimes on his return he found mother so drunk that she could not prepare any dinner.

So out of the house he would go and pick up some rags in the alley to sell for a morsel to eat. At night he could scarcely sleep for hunger. About midnight, he might be awakened suddenly by his mother as she jerked off the covers and whipped his skinny legs "*like a — house — afire:*" not for anything he had done, but because drink had given her *Alcoholic Psychosis*.

Teddy was our first convert, after my sister Helen and I came to Washington, D. C. He used to help us pray that we might find a place for a mission and when we did, he asked modestly if he might live there too. We gave him a place to sleep in the mission hall and now he is studying the Bible as he says he is called to preach.

Recently he asked if I would write a note to his school teacher and get him excused from dancing in a prominent play. Of course I consented but was curious to know why he had been chosen as one of the actors.

"Can you dance?" I enquired.

"Yez-um," he replied bashfully.

"When did you learn?"

"I done been knowed how," was his reply.

"Where did you dance?" I continued.

"In a night club," he said and added that sometimes people threw money at him quite a temptation for a hungry lad.

Well, the teacher reluctantly excused Teddy from dancing in the play and he walked home with a clear conscience. Last night Teddy knelt at our mission altar to pray that God would give him "*more back bones,*" as he expressed it to stand up for the right in school. Please pray for us and our work.

—Washington, D. C.

If the days are as they seem our Lord is calling us to daily awareness of the urgency of the task which He has given. He is calling us to pray, to labor with compassion, to speak with authority and certainty.—Selected.



## Care and Feeding

(Continued from page four)

itual discipline course based upon memorization of the Word. Beginners materials are available. Trotman's point is: After that babe in Christ leaves you he'll have nothing to lean upon—except the Word. Better get him started in it immediately.

The local pastor will want to have a part in convert instruction, if he is alert to the responsibilities of his job. He will no doubt be eager to meet the newcomers regularly over a period of weeks, instructing them in basic doctrines and the joys and opportunities of the Christian life. *Always* consult the pastors in any follow-up effort. Say what you will, the pastor is the key to any permanent result from a revival effort. His sacrificial efforts will be greatly needed in order to tie in the results of the campaign. New converts should be joining Bible-believing churches soon after conversion.

Get the convert to enroll in a correspondence course or night classes at a near-by Bible school, wherever possible. This pays off immensely.

(3) Outline projects for investment of time. If the young convert does not become a soul winner immediately, mark it down: Another lazy Christian, ultimately a discouraged, backslidden professor of religion. *The one single factor in convert mortality is that the convert did not start winning souls immediately.* Find a convert who started right out to witness on the basis of the Word, and you will find one who went on with the Lord and grew in grace.

So . . . have a soul winners class and show them how. Not just notes in a notebook, mind you, but actual experience. Have a period of "know-how" for the purpose of the notebook, then team up and have a period of "show-how" when a veteran soul-winner teams up with the new beginner and goes out with him to deal with prospective converts, either door-to-door or in meetings.

There are all sorts of avenues for investment of time that can be suggested. Missionary activity . . . prayer teams and prayer meetings . . . community surveys . . . street meetings . . . jail meetings . . . mission meetings . . . testimonies in church services and Youth for Christ rallies, the actual doing of needful spiritual chores around the place. It all adds up to: *Get that convert busy and keep him that way.*

Don't neglect the immense effect that testimony of a young convert has on the unsaved. In a recent meeting at San Diego, a man went down to the authorities and confessed perjury committed two years previously — all because he was won to Christ through the testimony of Jim Vaus and Louis Zamperini — converts of Billy

## A Hot or Cold War

(Continued from page three)

must be aroused. The night is far spent, the zero hour looms before us. We cannot be satisfied with any less than a total war, the handwriting is on the wall, the darkness deepens, we must awake! Our position today is similar to that of Napoleon's officers who cried to his general: "We can hold this position no longer." To which Napoleon replied, "Then, advance!" How much like this are we today in our church work. The time has arrived when we cannot continue to stay on the defensive and take a passive attitude along the line of ordinary tactics. We must arouse ourselves to action and that right soon. We must launch an all out offensive, a total war on every front, a united offensive on the part of all God's Holy people will go a long ways to arouse a sleeping church. Every moment brings the world crises nearer, only divine intervention can avert catastrophe. *This is the crises hour.* This is the hour when we must give revival priority. Let us unite with the thousands of Christians for a spiritual awakening to come to our churches until we will not be satisfied launching a cold war on the forces of evil, but we will arouse to the point, *we will attack. Our place is at the battle front.*—*Standard of Holiness.*



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Graham's Los Angeles campaign. Get the young convert to testify every time he can.

### Pray with People

The index of growth in many a life is the number of times some one has prayed, personally, with and for them. Most people don't want to be failures . . . derelicts. They just need that strong helping hand. Their cry is John 5:7—"Sir, I have no man" to help me. Your job is to be filled with the Holy Spirit that you can lift them right into the presence of Christ, and say, "Such as I have, give I thee."

—Reprinted from *CHRISTIAN LIFE Magazine*, Copyright 1950 by *SUNDAY Magazine, Inc.*, 434 S. Wabash, Chicago 5, Illinois.

## Choice Bits

Poverty of person is far more to be dreaded than poverty of purse.

The world still wants the fruits of Christianity without cultivating the tree.

A mistake is evidence that someone has tried to do something.—*Mellon.*

He has not learned the lesson of life who does not each day surmount a fear.  
—*Emerson.*

Be kind, for every one you meet is fighting a battle.—*John Watson.*

Unless you utter speech easy to understand, how shall it be known what is spoken.—I Cor. 14:9.

A man that has friends must show himself to be friendly.

## Never Failing Source

In making excavations in Pompeii a workman came upon an ancient spring, the water of which bubbled up at once, clear and sparkling. For centuries it had been buried beneath the ashes of a volcano. But the moment it was opened it poured forth streams as cool and copious as ever. So it is with the Word of God. It may have been hidden, buried away, unread, giving no blessing or refreshing. But the moment it is opened again, and its words come to our hearts, they bring their own refreshing and reviving.—*Gospel Herald.*

## In The Homeland

(Continued from page twelve)

to take Christ as their Saviour. Our achievement program was also an out-door service and as we sat under the canopy of heaven our hearts rejoiced when this large group worshipped together in this type of service. We were reminded anew of the necessity of a building program and are encouraged to see interest grow in this project for which we solicit your prayers. Also, we need your prayers for our revival which starts Oct. 8.

—Mrs. Harry Engle

### Conoy, Donegal District ..

The Conoy Brethren in Christ Church was built over sixty years ago. It was the second church built in the Donegal District. This location is very near to the place where the Brethren in Christ Church was founded. To the original church, an addition was added. Later a few interior changes were made, but for many years no changes had been made. The need was felt for a few improvements which provided for a more attractive and comfortable interior of the church. These improvements were: new pews, floor covering, Sunday School class rooms, papering and painting, posts removed, linoleum for anterooms and a new heating system. After this work was completed, a Home-Coming Service was planned.

On Sunday May 14, the Home-Coming Service began with the regular Sunday School hour with an added feature. Sr. Helen Brosey gave a talk to the larger group of children.



The theme of the morning message was "Worship in Old and New Testament" by Bishop Henry N. Hostetter. The young people of the congregation sang several selections.

In the afternoon service, Elder P. W. McBeth, a former pastor, led the invocation.

The history of the Conoy Church was given by Elder John E. Martin. He is the son of the late Bishop Aaron Martin who attended church here. He pointed out that only several miles west near the Susquehanna River the Brethren in Christ Church was founded. He told of the vision seen by our forefathers for the need of a building later and the results of realizing this vision.

Reminiscences were made by Martin Z. Miller, a Mennonite, as he told of the "Spiritual Influence in the Community of the Conoy Church." He pointed out how the sister churches worshipped together and felt the power and influence resulting from the teaching received at Conoy.

Bro. Walter N. Heisey compared and contrasted the methods used, the church building and the congregation "Then and Now." It was interesting to hear of the reaction to the idea of Sunday School and then its beginnings. The enrollment then was around 50 and now it has doubled.

An offering was received for the benefit of the Building Fund.

A special message in song was given by the Conoy Ladies Sextette.

Bishop Henry N. Hostetter delivered a challenging message on the theme of "Looking Forward." With the large group of young people, the future is encouraging, and challenging.

\* \* \*

The monthly missionary prayer meetings during the past several months have included Elder and Mrs. Clayton Witmer who for many years served as missionaries to the Philippine Islands and, this past month, the radio staff from the Philadelphia Mission presented the evening service. A donation in the form of vegetables and fruit produce besides monetary gifts were given to the Philadelphia Mission.

\* \* \*

On Sunday October 1, the Harvest Praise Service was held with Elder Monroe Dourte as guest speaker. He gave a very timely and practical message calling to our attention our many blessings and privileges we so many times take for granted.

#### Oklahoma Youth Conference

Seventy young people registered for the Third Oklahoma Youth Conference held on the Jabbok Bible School Campus, September 1, 2, and 3, 1950. The speakers were Rev. C. R. Heisey, Upland, California; Sr. Naomi Lady, Grantham, Pennsylvania; and Rev. Paul Wingerd, Des Moines, Iowa.

"Stepping Stones Into Service" was the theme stressed throughout the Conference sessions. Saturday morning worship was an impressive sunrise service conducted by Ira M. Eyster, President of Jabbok, on Sugar Loaf Mound southeast of the campus.

Saturday evening the conference group gathered on the creek bank around a campfire with a lighted cross in the background, for the vesper service. The presence of the Lord was very real as the group sang songs about the Cross and gave testimonies on "What the Cross means to me."

We had a record Sunday School attendance on Sunday morning with 152 present. The worship service was climaxed by Bro. Heisey's inspirational talk on "The Need and Value of Scripturally Based Personal Convictions."

The Sunday evening session was well attended and the conference closed with the general feeling of the poet, who said:

"Only one life  
Twill soon be past,  
Only what's done  
For Christ will last."

#### Bethany Church, Thomas, Oklahoma

A new tent was set up on the campus of Jabbok Bible School on Aug. 19. The meeting began the evening of Aug. 20 and our evangelist, Rev. C. R. Heisey of Upland, California, arrived Aug. 21. The meetings were well attended, considering the fact that the community was busy working at Jabbok in preparation for the opening of school. Bro. Heisey brought good timely messages and several sought the Lord at an altar of prayer. The meetings closed on Thursday night as the Youth's Conference began Sept. 1. May God's blessing be upon Bro. Heisey and the seed soon.

We praise God for His presence in our regular services recently. One Sunday night four young people knelt at the altar of prayer where God graciously met their need. Our prayer meeting on the evening of Sept. 20 was outstanding as we observed National Sunday School Week. The different classes met in their rooms for prayer after several short talks had been given. The Spirit of the Lord was very near and two young ladies were saved. Pray for the work at this place.

Sunday, Sept. 24, Bro. Alvin Book, outgoing missionary to Africa brought us the morning message. Bro. Book was a member of our Sunday School in his boyhood days. We appreciated his message on "The Need of the Hour," and his telling of his call to the field. May God bless Bro. and Sr. Book as they go forth in his service.

#### N. H. A. Adopts Seven Point Program

To meet the challenge of this hour and serve as we feel God would have us serve, the National Holiness Association has adopted a seven fold program.

1. Effect the closest possible unity and fellowship of all who accept the Wesleyan position of Scriptural Holiness.
2. To promote union city wide revivals, camp meetings, tent meetings, week end conventions, and Bible Conferences.
3. Organize and promote Holiness Youth Crusades throughout the nation.
4. Encourage and promote radio programs that carry the message of full salvation.
5. Organize Wesleyan Armenian Ministerial Associations among the pastors who hold the Wesleyan position.
6. Organize state and county Holiness Associations.
7. Help spread the message of scriptural holiness through the printed page — *The Standard of Holiness*, the official organ of the National Holiness Association.

#### CO Wages May go to CARE

Money earned by COs during World War II and paid into the "Frozen Fund" of the US Treasury, may be appropriated by Congress for use by CARE. A bill to use this sum of \$1,300,000 for educational books for European libraries to be supplied through CARE, was passed by the Senate, and reported favorably by the House Foreign Affairs Committee. There is possibility that this will be approved by the House when it reconvenes in November, thus disposing of this unappropriated fund earned by CPS men.

#### Concerning the Draft

It seems that when a young man signs Series XIV of the General Classification Questionnaire, indicating that he is a CO and desires the Special Form for COs, some local boards simply give a Class II-C or III-A instead of sending a Form 150.

It is, however, very important that the young man persist in securing the Form 150, fill it out and return it to the Board. Men in the above situation should not remain content until placed in Class I-A to get their CO position recorded on the Special Form for COs. To wait thus would most likely be interpreted as lack of strong conviction on the question. A CO position which is strongly asserted *only* in time to keep a man from being inducted into the armed forces, is suspected of insincerity.

#### CO Naturalization Recognized

The McCarran Bill, which was recently passed by Congress over the President's veto, in its original form contained provision that all applicants for naturalization would need to take oath of willingness to bear arms or serve in noncombatant capacity in the Armed Forces. Senator McCarran's office, and also the Senate Judiciary Committee were contacted by MCC and other representatives, pointing out the position of religious objectors to combatant and noncombatant service. As a result, provision was written into the bill, making it possible for bona fide religious objectors to make an alternate statement identical with that in the oath which had been used heretofore. In this the applicant promises to "support and defend the Constitution" a term which the Supreme Court has interpreted as not necessarily meaning military service. The officials contacted were cordial, and seemed willing to make ample provision for sincere religious conscientious objectors.

#### MCC Peace Conference to be Held

A Peace Conference to be attended by delegates from each of the MCC constituent groups is to be held on November 9 to 12, for the purpose of studying the nonresistant doctrine and its applications and implications in this day. Specific subjects include "Nonresistance and the Gospel," "Nonresistance and the Social Order," "What about the Noncombatant Position," and "Nonresistance and Communism." To provide basis for consideration, a number of study papers on the above and other subjects are being written and circulated among the delegates in advance of the conference.

John A. Byers  
R. R. 1  
Chambersburg, Pa.

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